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"organic concept" would hardly be equal to the strain if it actually did sanction such deductions. Happily the "organic concept" and British aristocracy have no more relation to each other than the world order has to any other accident of human institutions.

Apart from this fantasy, which does not affect the substance of the argument, the book is suggestive and helpful. It expounds facts of social consciousness in a way which very fairly covers the territory of social psychology. It is objective and concrete in treatment. It finds its phenomena not in prehistoric times but chiefly in the modern world. Tammany Hall, and President Cleveland's Venezuela message furnish illustrations, and the presence of such material makes the book seem to be dealing with reality much more than is usually the case with works upon like subjects. I should say that this is the most important of M. Novicow's works, and I place it confidently in the list of books with which every sociologist must become familiar.

ALBION W. SMALL.

Théories Modernes sur les Origines de la Famille, de la Société et de l'État. Par ADOLPHE POSADA. Translated from the Spanish by F. de Zeltner. Paris: V. Giard et E. Brière.

THIS work presents a very clear and concise survey of the modern researches, opinions, and speculations in respect to the prehistoric forms of the family and regulative institutions. The author starts from the principles assumed by all schools. Man is not the only social being, and the study of animal societies furnishes materials for a clearer conception of human associations. The psychology of primitive man must be studied in order to comprehend the remains of his institutions. The data for such study are gathered from relations of travelers, ancient laws and usages, myths, traditions, and archæological remains. All society begins with barbarous conditions. All races have something in common at the same stage of evolution. Degenerate races disappear; progressive races survive. There are fundamental analogies between primitive man and modern savages. Truth is reached from a rational interpretation of phenomena, not from mere historical description. Upon the basis of these principles the various theories of the origin of households and political organization are discussed.

The theory of the patriarchate, as held by Maine, is first analyzed.

Blood relationship, real or fictitious, is here regarded as the basis of community life. Political organization grows out of the settlement on a certain territory, and the bond of neighborhood interests takes the place of consanguinity.

Opposed to the theory of the patriarchate is the general tendency represented by Bachofen, McLennan, and Morgan. With various differences these agree that at a certain stage women were dominant in society. They differ in respect to the prevalence of monogamy, polygamy, and promiscuity, in the conditions anterior to the patriarchate. Bachofen depends for his proofs upon myths. Poetry reflects the laws of life. Religion is an early motive of conduct. Sexual impulses are the dominant factor in savage life. Social evolution is produced by the interests of consanguine groups.

McLennan relies upon symbols. For example, the contemporary playful imitation of capture in marriage ceremonies points backward to a universal custom of securing a wife by violence. Primitive men did not live in families, but in groups distinguished by a totem. Intercourse of the sexes was promiscuous and unregulated. Blood relation was the only social bond, and political society did not exist.

The socialists have used the data furnished by Morgan as the basis for a "materialistic" theory of history. According to this view the consanguineous bond was followed by the tie of economic interest. Morgan explains the origin of the gens and the tribe. His studies of Indian and Hawaiian people led him to construct a series of family forms based on nomenclature: Promiscuity; Punaluan family (where brothers are excluded from marriage with sisters); Syndiasmic family (community save in sexual relations); patriarchal; monogamic.

Giraud-Teulon rendered a valuable service by summing up the various theories, and by showing how they are reciprocally complementary. Posada offers his own summary of the tendency represented by Bachofen and his followers. Humanity proceeds from hordes which have no regular bond; these groups produce tribes, phratries, gentes, clans, and, finally, the family; the chief socializing agency is the sexual instinct, and the mother is the chief factor; political units are unknown.

Lubbock admits feminine filiation, but denies the matriarchate; holds to the theory of promiscuity and the purely physical impulse in marriage. The child belonged to the tribe, and the tribe owned the woman.

Starcke's views are given in the chapter on the origin of society. According to this writer there is no evidence of a definite primitive group; the intermediate stages between animals and man have left no trace. That is the region of conjecture.

At this point Espinas is introduced with his study of animal societies, and the lack of historic data is met by inferences from sub-human associations. From this ground one should infer many forms of society, each determined by the conditions of life. Certain fair inferences may be drawn. The male is predominant among animals; is it probable that the first men were subject to women? The male animal is jealous; is it probable that the primitive savage would permit promiscuity? The theory of the patriarchal family as primitive may not be accepted, but, on the other hand, the view that mere physical attractions were the sole social bond in early times is without proof. Even in animal societies there is a need of coöperation to secure food, to defend the group against attack, to enjoy sympathetic union.

Spencer's theory is stated and criticised. Primitive life was indefinite, unstable, homogeneous. Out of this condition came by different routes polygamy, polyandry, levirate, marriage by capture, patriarchate, and governments.

Coulanges and Ihering are cited as having made clear the religious and jural factors in the development of the family and the state. The gens is the institution which unites family and state. Society passes from the domestic to the political organization when the social bond is no longer one of blood, but of territory and common interests.

The problem of Posada is to trace the origin of the state. His view is that the family and society are contemporaneous. At first they were confused and indeterminate, and their functions were gradually differentiated. But from the beginning the bond of society was more than sexual impulse and need of economic production. Interests of sympathy, sociability, and religion combined from early ages to cement the relationships of social life.

C. R. HENDERSON.

Christianity and Social Problems. By LYMAN ABBOTT. Houghton, Mifflin & Co. 1896. Pp. 370.

AMONG the men who have led in the work of stirring the social conscience of the churches Dr. Abbott stands among the first. Yet